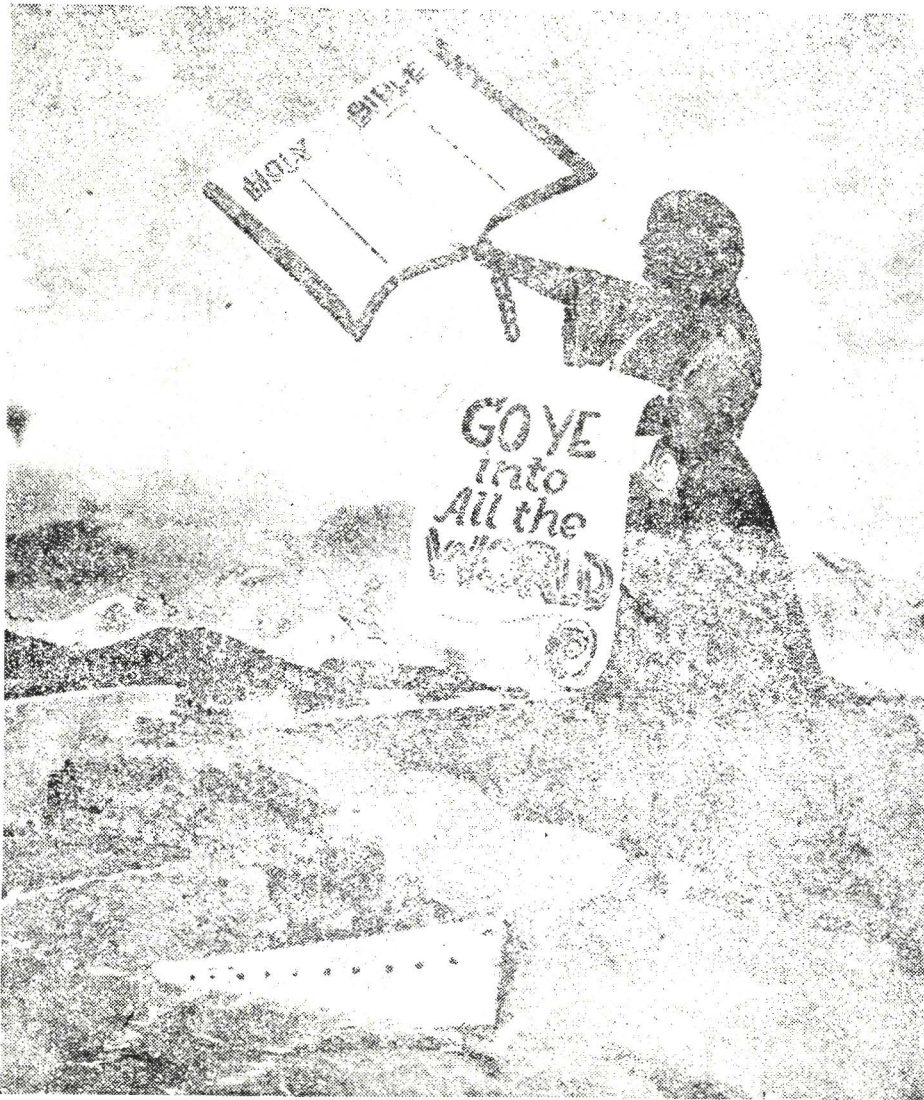


# The Hammer

WORLD WIDE REFORMATION

"He that Winneeth Souls Is Wise"



THE  
COMMANDMENTS  
OF  
GOD

AND  
THE FAITH  
OF  
JESUS



Vol. IV

Savannah, Ga., Dec., 1924

No. 2





## THE LOOM OF LIFE

All day, all night, I hear the jar  
Off the loom of life, and near  
and far

It thrills with its deep and muf-  
fled sound  
BANNER—Galley Ten— (10)  
As the tireless wheels go round  
and round.

Busily, ceaselessly goes the  
loom  
In the light of day, and the mid-  
night gloom;  
The wheels are turning with all  
their strife,  
Forming at last the web of each  
life.

Click, clack! there's a web of  
love wove in;  
Click, clack! there's another of  
wrong and sin.  
What a checkered thing this  
life will be  
When we see it unrolled in  
eternity!

Time with a face like mystery,  
And hands as busy as can be,  
Sits at the loom with arms out-  
spread,  
To catch in its meshes each  
glancing thread.

Are you spinners of wool in  
life's web, say?  
Do you furnish the weaver a  
thread each day?  
It were better than, O my  
friend, to spin  
A beautiful thread than a thread  
of sin.

Say, when will this beautiful  
web be done?  
In a hundred years, perhaps, or  
one,  
Or tomorrow, who knoweth? not  
you nor I;  
But the wheels turn on and the  
shuttles fly.

Ah, sad eyed weaver, the years  
are slow,  
And each one is nearing the end,  
I know.  
Soon the last web will be woven  
in—  
God grant it be love and not of  
sin.

A man, so to speak, who is not  
able to bow to his conscience  
every morning, is hardly in a  
condition to respectfully salute  
the world at any other time of  
the day.

THE FALSE HOPE OF A  
SECOND PROBATION

(Continued from last issue.)

The Emphatic Diaglott, based  
on Griesbach's text, gives this  
verse, and in a footnote says:  
"These words (the rest of the  
dead lived not again till the  
thousand years were finished)  
were probably omitted by over-  
sight in Vatican manuscript  
(No. 1169), as they are found in  
A. B. C., though not in the Sy-  
riac." By "A" is meant Codex  
Alexandrinus; by "B," Codex  
Vaticanus, No. 2066, of the sev-  
enth or eighth century; by "C,"  
Codex Ephraemi Rescriptus.  
Finally, the best Greek text,  
that of Westcott and Hort, con-  
tains the passage, and neither  
have the Revised Versions nor  
any of the critics, so far as we  
know, even questioned it. The  
revisers adopted for their revi-  
sion the text "for which the evi-  
dence is decidedly preponderat-  
ing," and when that differed  
from the Greek text "from  
which the Authorized Version  
was made," the rule was that  
"the alteration be expressed in  
the margin." (See Preface to  
Revised New Testament, Divi-  
sion II, paragraph 4.) But  
there is not even an indication  
of doubt over Rev. 20:5.

Neither Dr. Adam Clarke nor  
Dr. Bliss in his comments on  
this scripture, offers any objec-  
tion to its genuineness. They  
had access to these Greek manu-  
scripts, and had some opportu-  
nity to know if these words were  
only a "marginal comment"  
which got mixed in accidentally.  
All these, and scores of other  
good scholars, who have had op-  
portunity for the most extended  
research, pronounce the text  
genuine. The clause in question  
is considered spurious only by  
those who have a doctrine to  
prove which the text condemns.

Satan is bound by circum-  
stances in the earth, made deso-  
late at the coming of Christ. At  
that time the saints are all taken  
to heaven, and the wicked are  
slain. Then, confined in the  
earth, compelled to wander amid  
the ruin which his own hands  
have wrought, with none to  
tempt or annoy, he will indeed  
be "bound." At the end of this  
millennium of darkness and

chaos, he is loosed through a re-  
versal of the events which bound  
him. The city of God, with all  
the saints, descends from heaven  
on the earth (Rev. 20:1-3; Zech.  
14:4, 5), and the wicked dead  
are raised. Satan again has ac-  
cess to his children, and begins  
his work of deception. He mar-  
shals his legions into battle ar-  
ray and surrounds the camp of  
the saints. This is the first and  
only time the entire family of  
Adam stand on the earth togeth-  
er. Then the wicked will see  
Abraham, Isaac, and Jacob, and  
all the saved in the kingdom of  
heaven, and they themselves  
cast out.

But does the church, the  
"royal priesthood," begin the  
work of preaching to them the  
gospel? Does a power which  
they "will strive in vain to re-  
sist" seize hold of them? Is a  
"second chance" held out to  
them?—Not by any means.  
"And they (the wicked) went up  
on the breadth of the earth, and  
compassed the camp of the  
saints about, and the beloved  
city; and fire came down from  
God out of heaven, and devoured  
them." Rev. 20:9. Instead of  
the "second chance," it is "the  
second death." Verse 14. They  
are consumed, root and branch.  
Mal. 4:1. Sin and sinner are no  
more. The entire universe is  
clean, and the great controversy  
is forever ended.

"Seek ye the Lord while he  
may be found, call ye upon him  
while he is near: Let the wicked  
forsake his way, and the un-  
righteous man his thoughts:  
and let him return unto the  
Lord, and he will have mercy  
upon him: and to our God, for  
he will abundantly pardon."—  
Isa. 55:7.

"There is much of labor  
On the earth, and years are  
few,  
There is more of work around us  
Than our feeble hands can do.

Ever dreaming, ever planning,  
Quick the moments run,  
Death too oft comes but to find  
us  
With our labors scarce begun.

Seize we then the mighty pres-  
ent,  
Let our deeds the future tell;  
Let us though we do but little,  
Do it well."



## ENCOURAGEMENT

Onward, Onward, Brother!

Can't you really see?

We are surely traveling on, you know,  
And God is using us and thee.

There are lots of folks, some I know,

But like doubting Thomas of long ago

Are waiting, watching to see us grow.

Looking for us to make a show.

You can see as I said before,

If the Lord who is above

Had to make to Thomas a show  
What about us still living here below?

Then Onward, Onward, Brother  
let us take heed!

Can't wait for Mr. So and So.

If you do he'll stop your speed,  
And that will be very bad indeed.  
A. F. HARRIS.

### THE MIRACLE OF THE AX 2 Kings 6:1-7.

God's power is ever made manifest in the path of obedience. A school of the prophets had outgrown its surroundings; and so they said, "Behold now, the place where we dwell with thee is too strait for us." The prophet dwelt with them in the school. He was an attraction for the students. So the students said, "Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, go ye." They made no important movement that would affect their school or those who attended it without first consulting the prophet. He encouraged them to go. They, in reply, said to him, "Go with thy servants." So the prophet said he would.

The students were poor, yet they cut down their own trees. In those days it was not unpopular for students to labor physically; for a man was famous according as he lifted up axes upon the thick trees. Psalms 74:5. The students were so poor they were obliged to borrow the axe with which they cut down the trees. "As one was felling a beam, the ax head fell into the water; and he cried, and said,

Alas, Master! for it was borrowed. And the man of God said, where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither, and the iron did swim. Therefore, said he, take it up to thee. And he put out his hand and took it."

In every miracle performed by God, when he united divine power with human effort, two things were always necessary: first, a firm confidence that God was in the work in which they were engaged; and second, that they were putting forth an effort to advance the work of God on earth. God does not bless man in idleness, neither does He bless those who say "Go," and go not. But He does bless those who say, "Come." If, then, accidents happen, if miraculous power is needed, the believer will see the salvation of God.

### CHRIST IS OUR HOPE

God has given me a word to speak to you. Strive earnestly for unity. Pray for it, work it. It will bring spiritual health, elevation of thought, nobility, heavenly mindedness. You will overcome selfishness and evil surmising, and will be more than conquerors through Him that loved you and gave Himself for you. Crucify self. Esteem others better than yourselves. Thus you will be brought into oneness with Christ. Before the heavenly universe and before the church and the world you will bear unmistakable evidence that you are the sons and daughters of God. God will be glorified in the example that you set.

Christ is our hope. In Him our lives are to center. Here lies the source of power, the secret of success, in our service for God. From first to last from the foundation to the top stone, the church of God is built upon by Christ and in Christ. He is the ladder by which we climb to heaven. He strengthens us to press upward, till at last we step off the highest round into the everlasting kingdom of our Lord and Saviour Jesus Christ.

"Therefore, the rather, brethren, give diligence to make your calling and election sure." Live upon the plan of addition outlined in the first chapter of II

Peter. Add to your character the graces of the Spirit. "If these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ." These words show us how we may obtain an eternal life insurance policy. Do you not want this?

The world needs to see worked out before it the miracle that binds the hearts of God's people together in Christian love. It needs to see the Lord's people sitting together in heavenly places in Christ. Will you not give in your lives an evidence of what the truth of God can do for those who love and serve Him? God knows what you can be. He knows what divine grace can do for you if you will become part-takers of the divine nature. "Wherefore I will not be negligent to put you in remembrance of these things, though ye know them, and be established in the present truth." All of God's servants have a work to do in His vineyard. In the church of God no one is to set himself up in kingly power and authority." "All ye are a brethren." "Be very courteous in speech, very kindly in action. Respond to the invitation, 'Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.'"

God permits every man to decide his own destiny. We judge others. Then God brings us over the same road, to see what we would do. We promise but God brings about circumstances so it apparently will be for our interest to do contrary to what we have said. He forces none to do right. Abraham was driven from the promised land by a famine. If he had been mindful of that country from which he had come he would have returned, but he desired to take the rough road and obey. God made him God's chosen. Heb. 11:14-16.

"We may keep so close to God that in every unexpected trial our thoughts will turn to Him as naturally as the flower turns to the sun."



## THE BANNER

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J. W. MANNS.....Editor  
MRS. L. L. JOHNSON.....Associate Editor  
J. B. MOSLEY.....Contributing Editor  
C. A. EDWARDS.....Contributing Editor

### General Assembly Directory

Office Address.....610 W. 36th Street  
Telegraphic Address.....610 W. 36th Street  
Cable Address.....Adventists, Savannah, Ga.

### Executive Committee

(Office Address: 610 W. 36th Street)

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## EDITORIALS

And still the Devil is using Seventh-day Adventists as instruments of unrighteousness to oppose the work of Free Seventh-day Adventists in foreign countries.

In a letter from Elder Mosley he writes: "Propagandists are working bitterly against us. After having our plans drawn by the government engineer, and presented it to the Governor for his permission to raise the building, the enemies went and laid down a good piece of money requesting that the Governor hold down our plans and not grant us permission to build."

Can you not see that men can yet be bribed? Elder Mosley further writes that Bro. Rodgers, the local elder in the Seventh-day Adventist Church, Port Limon, is the "cat's-paw" in this deal.

Last month Elder Manns visited several large Northern cities in the interest of our work. The brethren in New York are doing quite well under the circumstances. It will be remembered that this church has had many trials during the past three years. Notwithstanding, the many difficulties which have confronted it, the members are yet encouraged.

Brother David E. Williams of Philadelphia, was with the New York Church Sabbath and Sunday, November 18th and 19th. Brother Williams is also doing

good work in his home city, Philadelphia. Recently, his brother, Henry Williams, and wife, with their little girl began to observe the Sabbath. We understand that they are ready to be baptized.

Brother Manuel Ramos, of Bayonne, New Jersey, and Sister I. M. Hatcher of Jersey City, N. J., are doing fine work in Bayonne. A new company of six members has been raised up, and some good reports are coming in. The good work is onwards. Brethren, pray for the work everywhere.

Brother Blount, who is now located at Brunswick, Ga., is doing fine with The Banner. He has also been of much help to the little church in that city.

## NOTICE! NOTICE!

There will be a meeting of the Executive Committee conducted Jan. 15th, 1925, at Bethel Church, 610 West 36th street, Savannah, Georgia. We regret very much that we will not have the presence of our members from across the waters attending this meeting. However, we have your voice to all that should be said or done for the best interest of the cause.

If you have any plans for the work, please send them to us by return mail. We shall do our best to follow out the plans that may be submitted and voted.

J. W. MANNS,  
Chairman Executive Committee.

The Berean Church of Los Angeles, Cal., is again reporting. It is under the leadership of Brother W. Peterson. We are praying that his efforts will be blessed of God.

The company at Gainesville, Florida, is in good spirit, but desire a visit from one of our ministers. We are planning to visit these faithful members in the near future. The company is under the leadership of Sister Susie Goold.

Good reports are coming from across the waters. Our brethren are full of faith.

"To know God, and to make Him known is our business here."

## RETAINING YOUTH

Someone once asked a woman how it was she kept her youth so wonderfully. Her hair was snowy white, she was eighty years old, but she never impressed one with the idea of age, for her heart was still young in sympathy and interests, and this was her answer: "I know how to forget disagreeable things. I try to master the art of saying pleasant things. I did not expect too much of my friends. I kept my nerves well in hand, and did not allow them to bore other people. I tried to find any work that came to hand congenial.

"I retained the illusions of youth and did not believe 'every man a liar' and every woman spiteful. I did my best to relieve the misery I came in contact with and sympathized with the suffering. In fact, I tried to do to others as I would be done by, and you see me in consequence, reaping the fruit of happiness and a peaceful old age"

## ASHES

Ashes were used in the Bible times as a symbol of human worthlessness and misery.

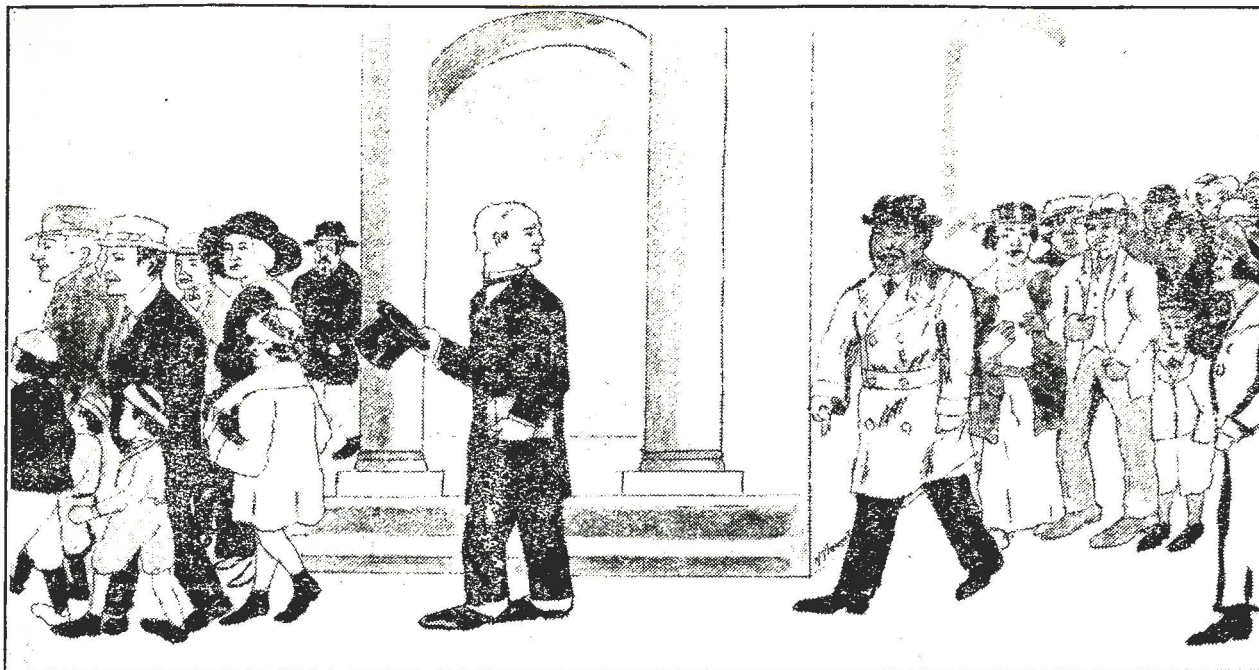
Gen. 18:27. We are but ashes.

Eze. 28:18; Mal. 4:3. Ashes is all there is left of humanity and the devil after God takes His life from them. Without the life of Christ there is nothing. When the fires of the last day have done their work nothing but ashes remain.

Isa. 44:20. Out of Christ one simply feeds on ashes. 2 Sam. 13:19; Esther 4:1; Job 2:8; 42:6. The individuals who sat in ashes acknowledged their own sinfulness and unworthiness before God. Num. 19; Heb. 9:13. It was an outward sign of bringing their sins and weakness to God; when they acknowledged their sins they were cleansed.

Isa. 61:3. God gives beauty for ashes; righteousness in place of sin. When we acknowledge our sinfulness, present our ashes to the Lord, He is faithful and just to cleanse us from all sin. and give us His beauty in place of ashes.





Seventh-day Adventists congregation leaving the Temple, acknowledged to be the finest in Harlem, N. Y., 120th St. and Lenox Ave., Greater New York, bowing to inevitable, See Ousting of Whites to 110th St.

This exodus of this Christian congregation is caused

by the influx of colored people, who are steadily moving south of 135th St., between Eighth and Fifth Avenues. Where will this congregation with its enterprises finally stop if these colored people continue advancing?

## SEVENTH-DAY ADVENTISTS TEMPLE IS SOLD

**Elder Haynes says: "Sheer Folly to Maintain White Church and White School in Colored Neighborhood."**

Thirty-five years ago no one would have dreamed that the Seventh-day Adventist denomination, "the true Church, the Church with its Banner lifted high to heaven, proclaiming the Third Angel's Message, the Last Message" to a dying world, the Church under the divine commission from her Lord, "Go ye therefore, and teach all nations"—black and white; the Church which so God-fearingly started its work with no other object in its view than that of drawing all men to Christ. I say, no one would have dreamed that this, the Seventh-day Adventist Church, would have apostatized from the God-given principles underlying the "Third Angel's Message," the message which is so loudly preached from every Seventh-day Adventist pulpit. But this church has come to such a pass. Yes, in the very face of God's word as given by inspiration through Sister White. In the "Southern Work" we read: "The same price was paid for the salvation of the colored man as for that of a white

man, and the slights put upon the colored people by many who claim to be redeemed by the blood of the Lamb, and who therefore acknowledge themselves debtors to Christ, misrepresent Jesus. Those who slight a brother because of his color are slighting Jesus." Testimonies on Southern Work, page 9.

How will Elder Carlyle B. Haynes, former pastor of the Seventh-day Adventist Temple, 120th street and Lenox avenue, New York, and who is now president of the Greater New York Conference of Seventh-day Adventists, harmonize the above statement with his reason for selling this building, which is acknowledged to be the finest in Harlem?

In the Harlem and Bronx Journal, one of America's greatest evening newspapers, issue of October 29, 1914, appeared the statement of Elder Haynes, which would make the very devil blush, and all the demons would become ashamed, much more Seventh-day Adventists and the rest of the other Christian family scattered all over the world. Hear Elder Haynes give his reason in the following language: "The reason for selling this building, acknowledged to be the finest in Harlem, is that it is becoming increasingly difficult to draw a white attendance to a

neighborhood which is so rapidly becoming, and is destined to become, altogether and predominantly colored."

The former pastor of the Temple went on to point out that the colored people have broken through the imaginary line at One Hundred and Twenty-fifth street and are buying and leasing property between Central Park and One Hundred and Twenty-fifth street.

Colored families are now living in all the crosstown streets and on the avenues south of One Hundred and Twenty-fifth street," said Mr. Haynes. "Unprejudiced observers know it is inevitable that this entire section will ultimately be altogether colored.

"To attempt, therefore, to maintain in this neighborhood a white Church and school with all their various activities would be sheer folly and end only in disaster. To hope to continue to attract white people from all parts of Greater New York to our Sunday night services, as we have been doing, in a neighborhood rapidly changing in this way would also be folly. We have, therefore, chosen what seems to us the part of wisdom. We have bowed to the inevitable, and are removing our congregation and enterprises from this neighborhood."



Did you ever hear or read a statement coming from the mouth of a gospel minister that is more ridiculous than the above?

The Apostle Peter at one time took a similar course towards the Gentile converts. So gross and so un-Christlike were his acts that it was necessary for the Apostle Paul to rebuke him to his face. Gal. 2:11-13. Prejudice is the root of all such actions.

Many of the leaders of Seventh-day Adventists are bowing to all kinds of prejudices against the Negro brethren, and as ecclesiastical jackasses, they are kicking hard trying to cover their malicious acts of segregation, demarkation and distinction. My brethren, the great Apostle Paul said, "it is hard to kick against the pricks." Nevertheless you may kick, but you will never be able to raise enough unholy dust to blind and close the eyes of the most intelligent Negroes, and prevent them from seeing your un-Christlike and malicious acts. Not even the most ignorant Negro dupes in the S. D. A. denomination will you be able to deceive much longer.

Said Sister White: "We are to be established in the faith, in the light of the truth given us in our early experience."

"As the points of our faith were thus established, our feet were placed upon a solid foundation."—Gospel Workers page 302, Test. Vol. 8, page 296-297. Vol. 5, page 66, page 137, 684-685.

What foundation could have been referred to? Of course no other than the one which is mentioned by the Apostle Paul in 1st Cor. 3:11. In Test. Vol. 7, page 225, we read, "Christ came to this earth with a message of mercy and forgiveness. He laid the foundation for a religion by which Jew and Gentile, black and white, free and bond, are linked together in one common brotherhood, recognized as equal in the sight of God."

Does Elder Haynes believe the above Scripture and Testimony? Let Elder Haynes answer. His words are the following :

"To attempt, therefore, to maintain in this neighborhood a white church and a white school

with all their varied activities would be sheer folly and end only in disaster. To hope to continue to attract white people from all parts of Greater New York to our Sunday night services, as we have been doing, in a neighborhood rapidly changing in this way would also be folly.

We have, therefore, chosen what seems to us the part of wisdom, and are removing our congregation and enterprises from this neighborhood."

Sad, sad, nevertheless it is true. "The Church has turned back from following Christ her leader, and steadily retreating towards Egypt." Testimonies Vol. 5, page 217.

"And I saw another angel fly in the midst of heaven, having the Everlasting Gospel to preach unto them that dwell on the Earth, and to every nation, and kindred, and tongue, and people.

Seventh-day Adventists profess to be the people to whom this message has been intrusted. Their commission is, "Go ye therefore, and teach all nations." Elder Haynes' position is: "We have, therefore, chosen what seems to us the part of wisdom. We have bowed to the inevitable and are removing our congregation and enterprises from this (Negro) neighborhood."

This statement, I say, will make the very old devil blush and all the demons of the chain of darkness will be ashamed. The denominational leaders should wallow themselves in the dust and ashes, and also become ashamed of such a statement coming from one of its accredited ministers of the gospel.

Elder Haynes argues that unprejudiced observers know that it is inevitable that this entire section (namely all the cross-town streets and in the avenues south of 125th street) will ultimately be altogether colored.

Pray let us ask Elder Haynes what difference does this make? If ultimately the district from 125th street and on all of the avenues south to 96th street should become leased and owned by the Negro population, would he again remove his congregation and enterprises from that neighborhood? And suppose the whole of the city of New York should become a Negro

population; would he with his Church with the last message of warning, quit the city?

Sister White interrogates: "Who can truthfully say, 'our gold is tried in the fire; our garments are unspotted by the world?' I saw our instructor pointing to the garments of so-called righteousness. Stripping them off he laid bare the defilement beneath. Then He said to me: 'Can you not see how they have pretentiously covered their defilement and rottenness of character? How is the faithful City become an harlot? My Father's House is made a house of merchandise, a place whence the Divine Presence and glory have departed; For this cause there is weakness, and strength is lacking.'" Vol. 8:249-250.

"God calls for men who, like Nathan, Elijah and John, will bear His message with fearlessness, regardless of consequence; who will speak the truth, though to do this calls for the sacrifice of all they have." G. W. 150. See Vol. 5:709. Cap. & Res. of Israel 675.

"I have waited anxiously, hoping that God would put his Spirit upon some, and use them as instruments of righteousness to awaken and set in order his church." Vol. 5:663.

Sister White waited, and we are still waiting, hoping that God will put His Spirit upon some, and use them as instruments of righteousness to awaken and set in order his church.  
J. W. MANNS.

When we are adopted into Christ's family we take his name and identify our fortunes with his. His welfare becomes ours, his prosperity ours, his honor ours, his sorrow ours, his joys ours. Whatever would bring reproach upon him is a shame to us; whatever would give him happiness is our delight. Thus in a dissoluble fellowship we are bound up eternally with our Elder Brother.

Deepen all Thy work, O Master,  
Strengthen every downward  
root,  
Only do thou ripen faster,  
More and more thy pleasant  
fruit,  
Purge me, prune me, self abase.  
Only let me grow in grace.



**CENTRAL AMERICAN ASSEMBLY OF FREE SEVENTH-DAY ADVENTISTS TRANSPORTATION FUND**

Port Limon, C. R.

The object of this fund is to raise finances for the transportation of the President of the General Assembly to Central America.

The amount accumulated will be faithfully placed in the treasury of the General Assembly of Free Seventh-day Adventists, Savannah, Georgia, U. S. A.

Give liberally and do not listen to false propagandists. II. Peter, 2:12-14, will tell you what they are.

Names of all donors follow:

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November 20, 1924.

An earnest appeal of a deeper and more sincere devotion in building for eternity is at our doors. This erection for eternity wholly depends on the character building.

It is the most pleasant, most refined, and most important profession. One may have an education of mere technical knowledge, but this will not do for the eternal welfare. There is still a higher education for us to attain.

Christ is longing to see His co-workers clad in His character and is often grieved when He sees the indifferent manner in which we use the precious materials given us for this building. The materials are His precious words of truth, and with them He has given us talents, that we may use to His honor and glory; but oh! how sad, to realize that one of the chief talents, which is the gift of speech, is used to dishonor Him.

The ungovernable spirit, the hasty words, the invention of evil things, the meaningless phrases, the deceptive compliments, the abrupt style, the ungenerous criticism, the scandal of surmisings, all these and other hateful attributes God's word condemns; and invites us in a higher sphere,—that of a noble, pure, and sincere character, which will fit us for the association of our Redeemer, and eternal life. See what God says in Phil. 4:8:

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, **think** on these things.”

If we cultivate these thoughts such will certainly be revealed in our lives, and will be the result of making others happy, and will also be the means of leading many in the soon coming Kingdom of Christ.

Dear reader, for the unfathomable love of God, and the salvation of your own souls, avoid such things that will mar the character, and accept that which Jesus offers.

“He who through the word of God has lived in fellowship with heaven, will find himself at home in heaven's companionship.”

“The mind, the soul is built up, by that upon which it feeds; and it rests with us to determine upon what it shall be fed.”

His word is sufficient for us, for in it He has provided the means for mental, physical and spiritual development, to which there is no limit of its possibilities. Jesus said, “The words that I speak unto you they are spirit, and they are life.” Let us therefore live in them that we may inherit eternal life.

It is high time to realize the assurance as to whether we are building for eternity or not.

We are now in the sifting time, when men are ever learning and yet never gain a knowledge of the truth, because of their unbelief.

“For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest, for the day shall declare it, because it shall try every man's work of what sort it is.”—I. Cor. 3:11-13.

Let us therefore not shrink from the high calling which is in Christ Jesus, but hold fast that which we have, and press the battle to the end. Jesus said, “I will be with you always, even unto the end of the world.”

A year of precious blessings,  
And glorious victories won,—  
Of earnest work progressing,  
Its onward course has run;  
To Thee, O God, our Refuge,  
Whose goodness crowns our days,  
Within Thy earthly temple,  
We lift our souls in praise.  
FLOR. M. DRUMMOND.



## FREE SEVENTH-DAY ADVENTISTS SABBATH- SCHOOL ANNIVERSARY AT PANAMA

Notwithstanding the inclement weather on Sunday evening the 19th inst., we are pleased to state that our program in commemoration of our Sabbath School, organized a year ago, was crowned with success. The little tots as well as the adults performed their bit with satisfaction.

We were glad of the timely note struck by the Chairman, Brother C. B. Moore of the Ethiopian S. D. A., New Providence. When he declared the cause of separation, which is parallel with Rehoboam's rash disposition recorded in 11 Kings 12:2-15, which was the direct working of the Lord: and likewise, Christ foretold that in this epoch he would separate the nations one from another as a shepherd divideth his sheep from the goats as recorded in Matt. 25: 32, 33; which sets forth a condition of political and religious turmoil: God knows, and men admit, that one can have no better representation than one's self, when qualified; therefore this action should never be labeled as ingratitude, disrespect, or hatred for your competitor, such conclusions are both un-Christian as well as diabolical, and could never be the promptings of the Holy Spirit, as no Saint can encourage ill feelings against one, which is far from the life of Christ, even to hate the enemy. Then it is preposterous to think one could regard others of like faith an objector or enemy, such propaganda is circulated through jealousy, and hypocritical religious pride. God declared that the men of Judah and the men of Israel were brethren and Christ also stated that they that were not against us are for us.

Antagonism existing with a professed people of Christ, is one of the signs of his soon appearing. Therefore prepare to meet thy God O Israel. Our

new name and energieis for one year has brought a rich reward of good thins, which are necessary for the building of our work in Panama, and has eclipse similar efforts for five years in succession. Along the line of approbation.

Our friends having asked us for a rehearsal, we shall endeavor to entertain them on the evening of November 9th, at 7 p. m.

A. H. LINDSAY.

## Y. M. P. MOVEMENT

The Young People's Missionary Volunteer Society was started in the year 1879. The commencement, perhaps, seemed insignificant in the estimation of the unconcerned or opposing parties. But not so in the sight of Jesus, the world's greatest Missionary. For through it thousands of young people and children have answered the call for service.

About three days before the organization of this society, two boys were walking out together, talking earnestly, when the idea of having a Boys' Society entered their minds. They became so enthused with the idea that before parting they went in a corner of the field and laid all of their plans before the Lord in prayer. Those prayers composed the foundation upon which this great missionary volunteer movement was built.

The Boys' Society was organized. There were only about six or eight boys at the first meeting. They conducted weekly meetings, and reported all work done, just as we do now. The first growth to this effort was that of admitting the girls to join, according to their desire. These boys must have been guided by hands divine in the laying of a sure foundation. "A few changes have been made but the Missionary Volunteer Movement today is built around those early plans which were pliable enough to be fitted to new needs, and elastic enough to extend around the world."

Missionary Volunteers have a most inspiring motto, "The love of Christ constraineth us." They have also, an aim in view, which

says: "The Advent Message to All the World in This Generation." The aim is constantly pressed forward by the motto, "The Love of Christ."

Here is the pledge: "Loving the Lord Jesus, I promise to take an active part in the work of the Young People's Missionary Volunteer Society, doing what I can to help others and to finish the work of the gospel in all the world. If members would think of the pledge more often they would be more faithful in performing their duty. Without the pledge we could not have a Missionary Volunteer Movement—for a movement must have loyal supporters. And to be loyal to the movement means to be loyal to the pledge. The opening words of our pledge is the central thought: "Loving the Lord Jesus." And it points to the motto. Every member of the M. V. Society should desire to do more accurate service. He should deepen his love of the Saviour, for the value of service is measured by the love that flows through it.

Take the pledge as your thermometer and test your love for Christ. See if your love for Him will permit you to be more interested in worldly pursuits, and pleasures than in your missionary endeavors. If this be your case, you need to know Jesus, and to know Him is to love Him, the better you know Him the more you love Him. Let us remember our pledge is reasonable, and that it will help us to make our lives more useful to others; for, if we promise, as was once said, "we are far more likely to do than if we had not promised." "I promise" is not resigning one's liberty; but is harnessing up for effectual service. Just as England expects loyalty from her subjects, so God is counting on every Missionary Volunteer.

"How sweet 'twill be at evening,

If you and I can say:

'Good Shepherd, we've been seeking

The sheep that went astray;  
Heartsick and faint with hunger,

We heard them making moan,

And now we come at evening,

Bearing them safely home."